

THE
CHARLESTON GOSPEL MESSENGER,
AND
PROTESTANT EPISCOPAL REGISTER.

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

With the approbation of the Bishop of this Diocese.

Vol. XXIV.]

AUGUST, 1847.

[No. 5.]



Front view of

St. Michael's Church


CHARLESTON, S. C.

PUBLISHED (MONTHLY) BY A. E. MILLER,

No. 4 Broad-street, at \$3 per annum.

To whom all communications, (post paid) and all payments must be made.

PRINTED BY MILLER & BROWNE, NO. 4 BROAD-STREET.

 The Profits, if any, will be applied to Missionary purposes within the State.

POSTAGE—by weight—2 ounces 3½cents.

C O N T E N T S.

| ORIGINAL. | PAGE |
|---|---------|
| A Discourse, preached at the Pinckney Lecture, Wednesday Morning, 30th June, 1847.—By Robert Henry, D.D., | 129—136 |
| Essay on the History of St. Philip's Church, (continued from page 298, Vol. 23d.) | 137 |
| Education, | 140 |
| Church Orphan Home, | 142 |
| NEW PUBLICATIONS. | |
| The True Catholic (a monthly periodical). Baltimore 1847, | 144 |
| Selectæ e Patribus, seu Theologiæ Summa, Clericis haud inutile, in usum Juventutis academicæ. Auctore Henrico M. Mason, D.D. Novi-Eboraci: sumptibus Stanford et Swords. 1847. 12mo. pp. vi, 214. | 145 |
| On Christian Unity: A Sermon by Samuel Seabury, D.D., late Bishop of Connecticut and Rhode Island, | 146 |
| SELECTIONS. | |
| Calvin an Episcopalian but for Roman Arts, | 147 |
| Eastern Mission, (Extracts of a Private Letter from Bishop Southgate,) | 149 |
| Poetry—Stand by the right.—Hymn, to be sung by the children of St. Paul's Parish, Camden, at the visitation of the Rt. Reverend the Bishop, on Saint Mark's Eve, 1847, | 151 |
| Religious Intelligence.—Monthly Missionary Lecture at St. Stephen's Chapel; Church at Gillisonville; Mississippi; North-Carolina; Alabama; Missouri; Delaware; Michigan; Bishop White Prayer-book Society; Mission at Constantinople; The Cross; Scrap; | 152—160 |
| Acknowledgments.—Calendar.—Errata, | 128 |

Church Societies in South-Carolina.

1. Protestant Episcopal Society for the Advancement of Christianity in S. Carolina. Thos. G. Simons, jr, Treasurer, office No. 1, Commercial wharf, will attend at the Library Chalmers'-street, on the 1st Friday after the 1st Monday in every month, from 12 to 2 o'clock. The Library is open every Monday, Wednesday and Friday, from 12 to 2 o'clock. Annual subscription \$5; Life subscription 50.
2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Jas. R. Pringle, Esq. office at J. Adger's, Hamilton's wharf. Annual subscription \$10: subscription to the fund for the support of decayed Clergymen \$5.
3. Female Episcopal Bible, Prayer Book, and Tract Society—Treasurer, Mrs. Jane M. Thomas, Boundary street, north side; Librarian, Miss Jane M. Pinckney, 28 King street, near Whim's Court, by whom Bibles, Prayer Books, and Tracts, are delivered every Monday morning. Annual subscription \$1; Life do. \$10. Members entitled to one Bible or Prayer Book, or 500 pages of Tracts annually.
4. Charleston Protestant Episcopal Domestic Female Missionary Society—Treasurer, Mrs. Dehon. Annual contribution \$5; Life subscription \$20.

THE
CHARLESTON GOSPEL MESSENGER,
AND
PROTESTANT EPISCOPAL REGISTER.

Vol. XXIV.

AUGUST, 1847.

No. 281.

A DISCOURSE,

PREACHED AT THE PINCKNEY LECTURE,
Wednesday Morning, 30th June, 1847.—By ROBERT HENRY, D.D.

Psalm xxxiii: 5th verse.

“He loveth righteousness and judgment; the earth is full of the goodness of the Lord.”

Goodness is that property, by which any thing is fitted to become an object of desire to us. If the sun shot forth his radiance only that we might perish beneath the splendour and intensity of his beams, we should fly to the dens and caverns of the earth and court darkness as the source of pleasurable existence. The glorious display of herb, fruit, tree and flower, which the earth every where exhibits and on which we now gaze with rapture, if laden only with pestiferous vapours, would be shunned with instinctive horror. The philosopher may dazzle us with the extent of his discoveries, the poet with the sublimity of his genius, or the warrior with the rapidity and value of his successes, but to us they are nothing or worse than nothing, unless we perceive some token of kindly disposition towards ourselves. It was because Alexander was generous and Cæsar clement, we feel, that amidst their revolting butcheries, they possessed virtues, which redeemed their title to the respect, if not to the gratitude, of their species.

So when we consider the character of the infinitely wise God, it is only through the mild and softened beams of his goodness, that we take courage to contemplate the majesty of his glory. For what can be added to the tortures of a wounded conscience, but the intensity of despair, when God is only regarded as infinitely and inexorably just? What can the greatest scope of knowledge offer to the sufferer, but an overwhelming conviction of the impossibility of escaping detection and punishment. Perplexed and confounded the throbbing heart breaks forth into the anguish of that declaration—“If I ascend up into heaven thou art there: if I make my bed in hell, behold, thou art there.” Nothing therefore can be more necessary for our happiness and improvement, than to have just and exalted conceptions of the goodness of God.

The text admonishes us to consider the harmony of the divine attributes. The weak, when they would be generous overleap the bounds of justice, for they have no constant measure of right. It is however because the Lord loveth righteousness and judgment, that the earth is full of his goodness. It is because the divine plans are all according to perfect measures, that they constantly result in the happiness of his creatures. This essential harmony of the divine attributes is continually liable to be overlooked, since our conceptions on the subject flow from two very different sources. So far as they are unrevealed, they are Grecian or Roman, for it is from one or other of these sources, that our philosophy has descended to us, and these natural notions frequently lead us to indulge in speculations inconsistent with or subversive of what is miraculous or revealed. Let us,

I. Consider the goodness of God as manifested by the light of nature only. He openeth his hand and satisfieth the desire of every living thing. All creatures wait upon him and when the cravings of their nature demand to be recruited with fresh supplies, their aliment stands prepared in rich abundance and accurate adaptation, to their wants. Every where the families of plants start up in lovely and boundless profusion, imbibing life and fragrance from the presence of his smile. Yet, manifestly, the crowing glory of the Creator's works, in this nether region of the Universe, is man. How majestic his form; how fitted to invite him to admire and adore the great Architect of all; how calculated to secure his dominion over the subject realms of animated nature, by which he is surrounded. How certainly does he owe his pre-eminence to his reason; at first so weak as to cause him to quail, before the powers of nature and to succumb to the strength of the more massive brutes, till, in the progress of the species, he developes the higher attributes of his nature and converts former impediments into certain instruments of success and advancement. Other animals are now what they have always been. The lion for courage, the elephant for sagacity, the horse for speed, so far as depends upon themselves, are now what they have always been. Where improvement appears, we can distinctly trace it up to the care and providence of man. The qualities in which he is excelled by the lower animals were not necessary to his security or comfort, since by the predominance of his reason, he is enabled to appropriate them all to the melioration of his own condition. With the aid of one or two animals, which he first succeeded in training to his purposes, he scours the forest and the desert and renders their occupants the instruments of sustentation or luxury. Every improvement has been to him a guarantee of new progress. At first the fruits, seeds and roots which were immediately within his reach constituted the only supply of his wants. The bow and the arrow next come to his aid and enable him to vary his food and to enlarge his supply. By the evaporation of redundant moisture or the application of a condiment, he so regulates his supply as to make what is redundant at one period, minister to the deficiencies of another. Gradually he discovers the seeds most agreeable or nutritious to him and imitates the processes of nature in committing them to the ground. He finds their apparent death and destruction succeeded by an opulence, which places him beyond the fear of want. By the domestication of a few animals, he finds that what is most desirable for his comfort may be placed within his reach, at all seasons. From a being weak and filled with apprehension, he becomes calm and self-possessed and in the triumph of his leisure, marshals his intellectual powers and prepares himself for new conquests in the scene that surrounds him. The discovery of iron, the invention of the compass and gunpowder, and the applications of steam, all mark so many developments in the physical destiny of our race.

Whatever man was originally, whatever time has made him, has all flowed from the gratuitous bounty of God. No matter what may have been the extent of his wants, the supply of them has always flowed on in accumulating profusion. There are some points too in the nature of the supply, which are eminently suited to fill us with astonishment and gratitude. How bland and grateful is the air we breathe, how certain our destruction, when deprived of it. How instantaneous and inexhaustible the abundance of it; how salutary

and unvarying in its constituents. With what admirable adaptation do our organs of respiration instinctively select the element of life and return to the atmosphere the noxious portion of the compound.* By very slight a variation in its proportions and by a more intimate combination of its parts, this life giving fluid would when inhaled inflict upon us death, amidst the most excruciating tortures.

Consider the colourless and transparent fluid, with which we slake our thirst. How grateful its refreshment amidst the fervours of the noon tide sun. Yet were it less susceptible of heat than it is; less capable of being raised in the form of vapour, a new deluge would in an instant appear to bury us beneath its waves. So skilfully, so benevolently has the divine Architect provided for the safety and happiness of his creatures. How essential are these elements to man; how miraculous their composition, yet there is no interval and no defect in the supply.

But the bountiful designer of our lot, not satisfied with furnishing whatever is necessary for life and sustenance, has scattered his benefits around us in the most beautiful and diversified forms. Without light, and the various colours, which it reflects, what a scene of mourning and misery and stagnation would all nature present. How revolting the abiding darkness; how silenced the busy hum of men; how obstructed; nay annihilated their teeming designs and far reaching pursuits. Yet the erratic comet, as much as the sun, obeys a law that it cannot pass and its returns may be calculated and certainly predicted.

How beautiful, how various, how numerous are the forms of organic beings. Yet whether vegetable or animal they all admit of being resolved into three or four constant elements, occurring in regular proportions, so that what is insipid and mawkish, becomes, by a very slight change of its parts, luscious and grateful.† What design of the

* Nitrous oxide, Nitric oxide, Hyponitrous acid, Nitrous acid, Nitric acid—"These five compounds are deadly poisons to animated beings, and yet they contain the elements of air, which is the fabulum of life,—how can this be? The Chemist replies, that to constitute air, these elements are not combined, they are only mixed, and very nearly in the following weights: Oxygen 230 + Nitrogen 770 = 1000 Air. These elements are rendered incapable of combining under all ordinary circumstances, they remain intimately and uniformly mixed to constitute the first, and the last food of life."—*Chemistry of the four Seasons* by H. Griffiths, p. 12.

A minute analysis of Air, also detects about 1-1000 part of Carbonic acid and 1-100 part of Aqueous vapour. "If there were not excellent, and adequate adjustments, which compensate for, and virtually remove, this poisonous effluvium" (exhaled by the population of the globe) "of Carbonic acid,—for poisonous it must be called in reference to its abstract effect upon the animal system, it would soon overwhelm us;" and we have indeed occasion to extol the power and goodness of God, when we discover the miraculous workings which He has ordained for the disposal and uses of the agent we are considering.

"In the first place, Carbonic acid is a vapour and escaping from the lungs in a heated state, by which it gains wings, as it were, and is instantly wafted away; in the next place, it has what is termed "diffusive property," meaning the power of uniformly blending with the enormous volume of the atmosphere, so as to elude detection in hurtful quantity; and lastly, as most particularly applicable to the present inquiry, "this carbonic acid, which is poison to us, is the food of plants, and of the whole vegetable world; they absorb it into their systems, and whilst they retain the Carbon, they emit the Oxygen, and so feeding themselves, they purify our atmosphere."—*Griffiths Chemistry of four Seasons*, p. 35-6. See also Sir H. Davy's *Agr. Chemistry*. Brande's *Progress of Chem. Phil. Am. Ed.* p. 83.

"Animal respiration effects changes upon atmospheric air, closely analagous to those of combustion; air that has passed from the lungs is rendered perfectly unfit for the further support of life or flame"—*Griffiths* p. 59—Also Liebig's *Letters on Chemistry*.

† Of the 55 elements of Chemistry, 4 comprehend all from which the countless varieties of vegetable and animal substances proceed, viz: Carbon, Hydrogen, Oxygen, to

most gifted of our race ever exhibited such exquisite minifestations of benevolent arrangement. The Christian is continually taunted with the charge of mystery, but the philosopher from the necessity of the case is obliged to be equally imperious in his demands upon human credulity. To him, "life," "motion," "attraction," "affinity" are all points of quiescence in the range of human thought, beyond which the perspicacity of the proudest inquirer cannot advance a solitary step. With a proper assent to these physical assumptions he proceeds to point out the analogies, the relations and the mutual affections of things. The philosophy, which does not inspire devotion is only a form of insanity, which men do not incarcerate, because it is so far innoxious, as not to interfere with the business of life.

However wonderful the changes which take place in the phenomena around us, nothing is misplaced; nothing is lost. By the agency of heat the waters ascend in vapour, become condensed, fall and return to their original fountains. Heat every where tends to an equilibrium and thus the balance of the whole is maintained. Every product has its peculiar season, each season its proper function, the whole moving in ceaseless and harmonious progresssion, and scattering blessings innumerable in the path of man and all animated existences. In these wonderful metamorphoses, even the creations of poetry are surpassed by the order and magnificence of the spectacle, which is continually unfolding.

"These are thy glorious works, Parent of good,
Almighty, thine this universal frame,
Thus wondrous fair; thyself how wondrous then
Unspeakable, who sit'st above these Heavens
To us invisible, or dimly seen
In these thy lowest works; yet these declare
Thy goodness beyond thought, and pow'r divine."

This is the conceivable language of innocence, contemplating the inexhaustible gifts of an Almighty Benefactor. If no light beyond that of nature shot its beams across the scene, all would be joyous and redolent of happiness. But amidst all these glories, we find man, the primest work of all, the victim of pain and sickness; the inheritor of misery and death. The mother that begets and the child that is born add a new denizen to life amidst tears and anguish. After various hazards and escapes in the progress of his destiny, he seems to be established upon the footing of a man. He forms plans that look far into futurity, and rallies all his energies to push them on to the desired consummation, when death steps in and levels all his aspirations in the dust. What is he now or what his future destination? Has a God all goodness destined him forever to be within the reach of good without attaining it or filled him with hope, only to plunge him into a deeper gulph of despair?

The modern philosopher mounted on the shoulders of the ancient, thinks he has peered far into futurity, when he tells us, that the superior structure of man's body and the august conformation of his mind are the surest pledges of his ulterior destination. A homogeneous, indivisible mind, he asserts, does not die, because it is separated from the

which in animal products must be added Nitrogen—though fat is not found to yield it. Some of these results are wonderful in the extreme—Thus:

| | Carbon. | Water. |
|--|---------|-----------|
| Pure Sugar, in the form of Candy, contains | 42.85 | and 57.15 |
| Acetic Acid, | 47.05 | " 52.95 |
| Wheat starch dried at 212° | 42.08 | " 57.02 |

[See Griffiths p. 21, and Prout's Bridgewater Treatise p. 232, Am. Edition.]

body, but may even derive new vigor from the separation. Nay he holds the horror of nothingness and the longing after immortality, as they are inherent in man, to be indubitable premonitions of his future advancement in the scale of being. Yet this seems a vast superstructure of hope raised upon a very slender foundation of facts. Or are the perfections of God pledged to shower down new benefits, in another state, upon a being who had repaid the benefactions of the present, with forgetfulness and ingratitude? Are we authorized to expect that, as a perfection in God, which we should call imbecility in man? In short, are the distinguishing excellencies and the lofty aspirations, which we discover in man, the proofs of former ruin or the arguments of a destined re-establishment? Here is the knotty problem, which the naturalist thinks he has unravelled, when he amuses us, with a few barren generalities. He forgets that man recognizes himself as a creature of law and perpetually cowers beneath the consciousness of its violation. If he were innocent he would know no fear and he would descend to the tomb with the same impassible resignation, with which other animals submit to the stroke of fate. The philosopher finds so many evidences of goodness pervading the Universe, that he, at last, insensibly acquires the habit of substituting it for all the other perfections of the Deity. Even the reprobate amidst his criminal orgies exclaims that "God is good" and flatters himself that his terrible audit is ended.

But this leads us to consider

II. The goodness of God, as manifested in Revelation. Here a different view of things is at once unfolded. Man is depicted as formerly destined to immortality but now naturally the inheritor of eternal death, to be inflicted on the finally impenitent. His happiness flows to him, through the intercession of a Mediator. And here the important question is—who is that mediator and when did his mediation begin? It appears that man, as originally constituted, was designed to lead a life of faith or implicit confidence in the promises of God. An evil and extraneous influence led him, however, to court the distinction of self-guidance, learning to discriminate between good and evil, whereas before, he had known only good. He had been forewarned that, with this fatal knowledge, would follow the death of all his hopes. "In the day that thou eatest thereof, thou shalt surely die." Instant death therefore would have been the result of his transgression; had not God's goodness also provided a ransom. The Son of God, through whose agency he had made the worlds, agreed to become the surety of man. Through his expiation, to be accomplished in its appointed season, the curse was removed and converted into a blessing. Faith in this new source of salvation is therefore the proper passport to eternal life and all the blessings which we enjoy, even now. In the intervention of the Redeemer, the abiding goodness of God is declared, but, in perfect consistency with righteousness and judgment. The terrible retribution accomplished on the Cross, is a perpetual warning against transgression. The sinner is saved by a righteousness, which is better than his own. Abiding in his new federal head, he feels the consciousness of pardon and receives the continual aids of God's Holy Spirit. This spirit, in contradiction to the world and its pursuits, breathes of nothing but righteousness and peace and joy. He, that feels these precious attributes abounding in him, feels that he has passed from death unto life. He believes that all the promises of God are yea and amen in Christ Jesus. In order

however, that the presumption of the creature may not expose him to new temptations arising from the frailty of his nature, holy ordinances are instituted, as the channels of grace.

Such ordinances by necessary implication suppose those who administer them. They who administer them must be regularly sent, and if sent, there must be some regularly constituted power from which their commission must proceed. So constituted the agent speaks with authority and, as such, may be relied on.

If these ordinances be life-giving, it is in vain to suppose that they can be put down and taken up again at pleasure. They must proceed in a regular series from him, who first instituted them or they are of no avail. There is nothing strange in this, for it is only what we daily observe, in all transfers of authority. For example, if both the first and second officers of our government were removed from the world simultaneously, it is hard to predict the extent of anarchy and confusion that would ensue. None could assume the chief rule on his own personal responsibility, and what each individual was incompetent to effect, could never be legitimately retrieved by combining a number of such individuals into one collection. But all forms of human polity are mere devices of human expediency to produce certain desirable ends, and as they have their origin in human arrangements, so they can, at any time, be modified, restrained or renovated by the same agency. Here the highest authority is always at hand and can declare its will, as suggested by any new emergency. The blessed Saviour of the world however, when he ascended up on high, leading captivity captive, declared that his institution was final. We must therefore abide by his dispensations, and be above all things solicitous to perpetuate authority in the manner he hath prescribed.

Under the new dispensation, two things were to be effected.—First, to convey to the sinner the assurance of pardon, and next to unite him personally to the Saviour as the new source of eternal life. The former is introductory to the latter, for he who is still under the curse of unrepented sin, cannot be fit to be united to him whose innocence and obedience are perfect. In baptism our sins are blotted out. In the Eucharist we partake of the body and blood of Christ, and thus through him have life dwelling in us. For it is declared, that “except a man be born of water and of the Spirit,” he cannot enter into the Kingdom of God, and also, that “except ye eat my flesh and drink my blood, ye have no life in you.” The bread and the wine duly discerned by the faithful, are indeed vicarious of his flesh and blood, according to his own most holy and mysterious appointment. The proper proof of this is the authority of the propounder. The manner how is beside the question, when that is merely concerning the fact. If, in any sense, it be verily the body and blood of Christ, then is it indeed entitled to the profoundest reverence. Nor must this reverence be renounced, because our means of explaining the mystery fail us. If a man should never eat bread, until he could demonstrate, by previous reasoning, its capacity to nourish his natural body, then would he surely die of hunger, in the midst of plenty. We can perceive no necessary connection between the constituents of bread and the tissue of the human fibres, why the former should be a certain source of sustenance to the latter. What inscrutable connection may have been ordained to exist between the resurrection of our bodies and the glorious and risen body of the Redeemer, we know not. Yet his own declaration and that of his Apostle are very distinct and pointed; “Because I live, ye shall live also :” and again, “we are

members of his body, of his flesh and of his bones." Believers know, that these are exceedingly great and precious promises and whilst faith in them is active and fervent, they feel the world dying within them, and themselves rejoicing in the conviction, that "this mortal must put on immortality" and "faith be swallowed up of victory." To the objector of this world, the language of the priests of God, whatever may be their infirmities in other respects, should ever be—"If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak?"

Discoursing to you, my Christian brethren, on the goodness of God, I have felt profoundly, how utterly ignorant man is of his hopes and his destiny, even so far as the present world is concerned, when attempting to scan them apart from the light of Revelation. Had there been no grace, we had not been here this day to contemplate the wonders of nature and to praise and adore the divine goodness. Whilst the glorious orbs of light roll in unquenchable brilliancy and undeviating certainty above us; bringing in their course the stated returns of summer and winter, seed time and harvest; whilst plants and flowers, formed for use or beauty or for both combined, display their rich enamel and exhale their fragrance around us; while all nature teems with animal life, and that life is subjected to our sway; whilst the waters bear their tribute to the sea, and anon, arise in fruitful vapours, or descend in fertilizing showers; whilst the exhilarating air expands our powers of life and makes us feel that it is bliss to live; whilst the sparkling current dashes over its pebbly bed, cheering us with its murmur, or slaking our thirst with its refreshing coolness; or whilst man looks on man, confessing the force of brotherhood and feeling the preciousness of human sympathy; I say, whilst all these wonders course through the brain and entrance us with admiration, let us never forget that they were ordained in the hand of the Mediator. We may argue on the simple ground of reason, with those who oppose us, but, when with due submission of mind we scan the works and ways of God, that our souls may live and grow thereby, let us remember that the present system of nature is but an off-shoot from grace. In this view the devotional parts of Scripture will strike us with new force and awaken in us more tender sensibilities. So in one of his most beautiful odes, the Psalmist begins with the annunciation, that "The heavens declare the glory of God and the firmament sheweth his handy work." This however is only to prepare the mind for what follows, "The law of the Lord is perfect converting the soul: the testimony of the Lord is sure making wise the simple."*

* *Vide*—"Sancti Patris Nostri Athanasii Archiepiscopi Alexandriae—Interpretationem Psalmorum"—In præfatione ad Marcellinum, p. lxxiii, Βλέπων δὲ τὴν πανταχοῦ τοῦ Σωτῆρος ἐκτεταμένην κ.τ.λ.—"Seeing the grace of the Saviour every where diffused and the human race redeemed, if you wish to address the Lord, sing the 8th Psalm. Again to sing on the success of the vintage and to return thanks to the Lord, you have the 8th Psalm again and the 83, (Eng. V. 84.) For victory over the enemy and the salvation of the creation, not glorifying in yourself, but recognizing that it was the Son of God who directed these things, read the 9th Psalm, which was spoken in reference to him. Should any one greatly molest you, repose thou thy confidence in the Lord and sing the 10th (Eng. V. 11th). When you behold the excessive haughtiness and abounding iniquity of some, so that there is nothing holy among men, do thou retreat to the Lord, and utter the 11th (Eng. V. 12.) Should the conspiracy of your enemies be protracted, be not cast down as if forgotten of the Lord, but invoke the Lord, singing the 12th (Eng. V. 13th). Should you hear any blaspheming against pro-

So by one of the most holy and orthodox of the fathers, the words of my text, "The earth is full of the goodness of the Lord," is regarded as specially spoken by the saints of the mercy of the Redeemer and the verses following of the Kingdom of Heaven and the gift of the Holy Spirit to the Apostles." Indeed it is melancholy to think that the peculiar traditive interpretation of these divine oracles, in which the bounding hopes of the ancient saints and the exulting triumphs of the redeemed in Christ are blended in one common shout of praise, has, through the evil aspect of the times and the coldness of our hearts, become almost extinct in the recollections of men. Be it our delight to blend in happy union, the promises of God's goodness in the creation and preservation of the material Universe, with the more enduring mercies with which he hath "visited, and redeemed his people." "And hath raised up a horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began." I will bless the Lord at all times; his praise shall be continually in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof and be glad. O magnify the Lord with me, and let us exalt his name together."—"O taste and see that the Lord is good: blessed is the man that trusteth in him."

vidence, be not a partaker of their impiety, but communing with God, recite the 13th and the 52d (Eng. V. 14th and 53d.) Further, if you wish to know the character of the citizen of the Kingdom of Heaven, chant the 14th."

πᾶσα μὲν κ.τ.λ. "All that is recognized among us as Scripture, whether old or new is inspired and as it is declared, is profitable for doctrine; the book of Psalms however, has an alluring recommendation to those who are attentive to their meaning. Each particular book indeed serves and announces its own message; as the Pentateuch the origin of the world, and the acts of the Patriarchs, the escape of Israel from Egypt and the delivery of the Law; the Triteuch, the distribution of the inheritance, and the acts of the Judges and the genealogy of David: Kings and Chronicles, the acts of the Kings: Esdras the delivery from captivity, the restoration of the people and the building of the city and temple; the Prophets, prophecies concerning the sojourn of the Saviour, admonitions concerning the commandments, reproof of transgressors and prophecies to the Gentiles. But the Book of Psalms, like a noble garden, fruitful in its different parts, whilst it breaks forth into singing, exhibits its own properties mingled with theirs."—p. lxii,—in Pref.

Psalm xxiii. Eng. v., 32d Septuagint V. In the 33d verse, what is rendered *goodness*, would be more correct if translated *mercy*. In Psal. 68, 11—where simple benevolence is spoken of, it is termed **טוֹבָה**—*thabah*, and translated by the Sept. **χρηστότης**—by

the Vulg., *dulcedo*—by St. Jerome—*bonitas*—in the Lit. version, as well as the authorized version—*goodness*. **חֶסֶד**—*hesed*—is rather *mercy* or *pity*—being in the Sept.

ἔλεος—in the Vulg. and Jerom.—*miseriordia*—but in the Liturgic and the authorized version—*goodness*. St. Athanasius expounds—"Thy mercy has been unfolded to every soul of man, O! Lord." The "*heavens*," in the next verse are explained of the Apostles—and "the host of them by the breath of his mouth"—because he breathed into their faces saying: "Receive the Holy Ghost," after he had risen from the dead." For the miracles which the Apostles did, they effected by the Holy Spirit, which they had received from his mouth. "The waters of the sea," he applies to the nations of the earth—and "the depth in storehouses" to the justifying acts of God by the Apostles. The two following verses are explained of the conversion of the world by the Apostles and of the administration of Baptism.

Whether we accept these interpretations of the holy father Athanasius, or reject them, will depend very much upon whether we regard ourselves as under the empire of grace, or under the direction of mere goodness. The former is the scripture view, the latter is an emanation from the schools of philosophy. They descry innumerable instances of bounty in the divine government, but they leave sickness, misery, sin and death, the same enigmas, which they at first found them.

FOR THE GOSPEL MESSENGER.

ESSAY ON THE HISTORY OF ST. PHILIP'S CHURCH.

(Continued from page 298, Vol. 23d.)

CHAPTER XVI.

MISCELLANEOUS.

To strangers, the particulars in this chapter may be uninteresting, but the members and friends of the Church will welcome them, minute as they are.

1713. March 15, is the earliest date in the register of Births of the Parish, thus: "Anno Domini, 1713-4, March 15, John, son of Daniel Fiddling and Elizabeth his wife, was born, between 9 and 10 o'clock in the morning."

1719-20. February 16, is the first record of Christenings, thus: "Mary, daughter of John Smith, and Mary, his wife, was baptized."

1720. April 26, is the first date of recorded Marriages, thus: "Then was married Henry Bossard and Elizabeth Stuart, by the Rev. Mr. Garden, per license Governor Johnson."

1720. May 10, "Then was buried—Mortimer a child," by the Rev. Mr. Garden.

1713. It was in this year that the Church, then building, was greatly injured by a hurricane.

1725. May 17, is the first date in the Books of Accounts, kept by the Wardens. Here are curious and instructive items, as money given to poor persons, both adult and children, lowest sum two shillings and six pence, also, sugar and clothing. The Wardens bought Prayer-books, paid for the School £4, provided necessaries for small-pox patients. Harry, school-master (he was a blackman) £2. For children, as Nicholsons, two dozen buttons. John Henry Gregariou's half his monthly allowance, £5. Cash received of Elisha Poinsett for poor tax, £5,555 15s. Of John Remington for fines, £24.18s, and for people walking on Sundays, £4.16s. The winter clothing of six children at School, \$51.19s. At Francis Nicholson's in 1764, were 37 poor children, 18 of them boarded, paid him for board and schooling £120. Clothing for the children at School, £55. For an infant, two yards striped flannel. Paid Mrs. Perry three weeks subsistence, being sick. Paid making 20 children shirts, gowns, &c. Paid for old junk sent to the work-house. Paid Wm. Davis for one year's salary opening the pew doors, £20. Money granted by the General Assembly, £2066. One year's salary allowed negro Harry £40. A fine from O. C. for beating a Negro, £2. For an oath, Mr. M. made a person pay 15 shillings. Cash taken from negroes gaming in the streets 3 shillings, and of sundry people for walking the streets in time of divine service, £1.10s—for breaking Hardy's ribs £73. Granted by the General Assembly for the year 1765, £1,647. Legacies from Dr. Turner, £1,324,; Edward Hext, £1000, and Benjamin D'Harriette, £1000. Cash paid Dr. Harris for Medicines in 1774, £200. The Wardens were civil as well as Church officers for we read, this account was rendered into the General Assembly. Under date

1785 are the names of the flock, many the same as in the present flock, (1847).

1732. April 10, is the first date in the Journals of the Vestry which are extant. On that day, being Easter Monday, were elected Church Wardens, Capt. Robert Austin, and Mr. William Mackenzie, and as Vestrymen, His Excellency Robert Johnson, Esqr. the Governor; Col. Prioleau, Capt. Greene, Mr. Yeomans, Mr. Manigault, Mr. Motte, Mr. Fairchild. The Rector was ex-officio Chairman of the Vestry.

1732. April 17, Monday, then Capt. Austin &c. took the several oaths—and then, the Vestry “signed an order to take Elizabeth Grandy on the Parish at a moderate a rate as she can be put out for.” The first reported proceeding, it appears was this act of charity. In this book of Journals, the oldest extant, on the first page is “The form of a grant for a Pew” in “the New Brick Church in the Parish of St. Philip's Charleston.”* The grant is given by “the Rector, Vestry-men and Church Wardens”—“the better to accommodate Mr. Robert Pringle of the said Parish, Merchant and his family”—“to hold ‘during the time of his natural life, if the said ——— should so ‘long continue an inhabitant, be resident within the said Parish, and ‘continue a member of the Church of England—he paying the yearly ‘rent of twelve shillings and six pence—“and keeping the said Pew ‘in good and sufficient repair”—and that in case of the said ——— ‘departure out of the Parish with his family to live—or not continuing ‘a member of the Church of England—then it may be lawful for the ‘said Rector to hire the Pew to any other inhabitant of the said ‘Parish, &c.”

1746. June—Agreed to have week-day prayers, begin at 8 o'clock, A. M. Much of the Vestry business relates to relief for paupers, sufferers by fire, and hurricane, and immigrants. Saints days were observed, for the Organist objects to attending at those times.

1754. On the piece of plate then presented to the Rector, Mr. Garden, the Vestry direct “let be engraved the West Prospect of the Church of St. Philip.”

1754. April 10, are recorded the names of 75 members of the Congregation. Some are extinct, some are connected with other Congregations, but many of them are still in this Congregation.

1771. May—the first order of the Vestry for a new Parsonage of Brick, 48 by 44 feet.

1772. August, Rev. Robert Purcell complains of his having been abused at a funeral by 3 named persons—the Vestry ordered that they be prosecuted.

1776. August 7. The Church Wardens in going the round, on Sunday the 4th instant, detected several Jews' shops open selling goods. Vestry order them to be prosecuted.

1778. August 5. *Resolved*, That the few books remaining of the Parish Library be deposited with the Charleston Library Society if approved of by the members.†

* One such form printed in Gospel Messenger, October 1846, page 214.

† The Records of the Charleston Library Society contain no notice of such deposit, neither can any such books be found.

1778. November 23. Paragraph of Mr. Benjamin Smith's Will: "The two-thirds of the Pew &c. I give and bequeath to the Assistant to the Rector of St. Philip's Parish for the time being, on condition that he preach a Sermon on New-Year's day in the said Church."

1778. Nov. 23. The Vestry taking into consideration the necessity of raising a fund for the support of their Ministers, Organist, Clerk, and Sexton, and repairs of the Churches, think proper to consult the Vestry of the Parish of St. Michael previous thereto if agreeable to them, in order that a proper mode may be fixed on, for the benefit of the two Parishes.

1778. December 31. Agreed that a subscription be immediately set on foot to raise a fund for the maintenance of the Ministers of the Parishes of St. Philip and St. Michael, Charleston, for the pay of their Organists and Clerks and for the repairs of the said Churches.

1783. May 6. Agreed, in consequence of an agreement entered into by the Vestry and Church Wardens of both Parishes, the 7th December, 1778, as entered in the Vestry Book of St. Michael, &c., the following salaries be paid for the present year. To the Minister of each Parish £200 sterling. To the Assistants £200 sterling yearly. To any other Minister when invited to preach occasionally £1.10s. each Sunday. To the Clerk £25 each. To the Organist £70—and to the Clerk of the Vestry and Register of St. Philip's, £12 per annum.

1783. May 12. John Smith (an orphan) to be clothed and schooled. He was born in 1774, elected Clerk 1804, previously Clerk of Church of St. Andrew's, is now Clerk, 1847.

1783. May 26. Ordered that the Parish children from the age of six to ten years of age, be put to School to Miss Sally Good.

1785. August 2. Agreed, that ten guineas be paid the Rev'd. Mr. Purcell as a proportion from this Parish to enable him to proceed and join the Convention at Philadelphia.

1786. January 9. Agreed by the Vestry to dine together.

1789. July 1. Request of his Honor the Intendant and Wardens for an order for twelve or eighteen boys out of the City School, that they may be taught Psalmody by the Clerk of St. Philip's Church.

1789. July 2. On motion, *Resolved*, (by the City Council) that the Commissioners of the Poor do order and direct, that a number of the City Boys not exceeding eighteen in number, be constantly put under the directions of the Vestry of St. Philip's Church, in order to be taught Psalmody, and attend divine service agreeable to the request specified in their letter.

1791. February 3. *Resolved*, (by Commissioners of the Orphan House,) that the children of the Orphan House be regularly conducted to Church every Sunday—to begin first with St. Philip's Church on Sunday next the 16th inst. The Vestry reply they have now from 40 to 50 poor children of Besselim's School, and have no room for more.

(To be Continued.)

FOR THE GOSPEL MESSENGER.

—
EDUCATION.

Education is of great importance to each individual and every community. Although it is of such intrinsic worth, there are but few subjects that are more misunderstood. Singular notions prevail upon imparting and receiving the power of making a proper use of such intelligence as each one possesses.

In regard to imparting knowledge, there is often thought to exist a certain mysterious connection between dollars and cents and the amount flowing from any given source. How common is it to hear of the sums expended yearly at such and such institutions, without perhaps an allusion to the progress which the scholars made. So too in the public mind, the popularity of a place of learning has the same indescribable relation. If we allow ourselves one moment's consideration, we at once perceive there can be no possible connection between a great or a small sum expended; between a School of much or little reputation, and the impartation of what is learned. He reasons with more wisdom than we may be willing to admit, who traces a relation between the amount paid and the trouble given by wayward children; between popularity and eclat.

In regard to receiving knowledge, too much importance is attached to books and classification. If one book has not succeeded in disciplining the mind, it is displaced by another, which in turn, meets with a like fate; and thus the years pass away without any visible improvement. It is important to have good text books; but even then they must be judiciously used to secure their proper place in the business of Education. If there be danger in the abuse of books, there is greater disaster arising from recitations in classes. Instead of mastering the whole lesson, the learner is very apt to be contented with reciting well his part; and where there is no ambition for even this, the subject is passed over without much remark, as he may be supposed to know the rest. In this way the import and years of early application are passed by without the habit of study being formed.

These are only some of the many subjects which, connected indeed with Education, are almost confounded with it. The things spoken of are such as every one must see; but there are others which few can be made to believe are not Education itself, notwithstanding they are great hindrances to it. The remark, that the memory can be stored at the expense of the judgment, may serve to direct the thoughts in a proper channel.

If we refer to the subject of Education in its broadest comprehension, which we must do in order to view this matter correctly, Education has relation to man, physically, mentally, and spiritually; its proper object is to draw out, under a fit regimen, the powers which the gracious Maker of our being has placed in that mysterious compound called mankind. What the elements of spirit, or mind, or matter are, has been and probably always will be, beyond a finite being to comprehend. The boundaries between the one and the other, have not been marked out; and hence we cannot neglect either

without materially endangering the benevolent designs of God in regard to any one individual.

The occasion, however, calls for a particular consideration of the subject of Education in reference to the mental element in our nature.

It is important to observe, that although there can be no distinction made as to mind itself, yet there is good reason for believing that the Bestower of it has imparted different degrees to us all: to one he gives five talents; to another two; and to another one. We see inequality surrounding us every where: one has a greater degree of health than another; one is naturally stronger than another; one is wealthier than another; and so it would be according to what is elsewhere observed, to see one being possessed of a greater degree of mind than another.

A person, of whatever mind he is possessed may be said to be educated, who has the power of making a proper use of such intelligence as he possesses. If we were incarcerated in some dark dungeon, and our limbs fettered with shackles; we should be indeed thankful for occasional rays of sunlight and food to support the sinking frame: but if some messenger of benevolence should open the grated doors of our prison-house, and proclaim liberty to the captive, our hearts would overflow with joy at the great deliverance. But this, however wonderful a blessing it would be regarded; is but small compared to the freedom which the enfranchisement of mind bestows. Such a representation in an utilitarian and sensual age like the present, when the purse holds every interest in subjection, and matter lords it over mind and spirit, will in all probability be regarded as the dream of enthusiasts; and, like a better interest and a higher cause, meet with cool repulsion and ill concealed scorn. What signify the freedom of the body, if the mind be still enchained? Would it not be consistent conduct to manacle the one with visible fetters, that so a stronger sympathy might be formed!

If we have happily arrived at the root of this subject in the idea advanced, namely, that when we are in a situation to use for proper purposes the mind, our Heavenly Father has endowed us with, a claim for Education may be made, the way is open for considering more particularly and justly how this is done.

And here the folly of all that train of thought which attaches undue importance to external circumstances will appear. What is mind? We cannot tell; let us oppose it to matter. When there is a desire to form a rude body of unshapen stuff before us into due proportion, some tool of art is used to effect our purposes; matter is applied to matter. When then there is an intention of making the intellect of man what it should be, is it not the dictate of reason to apply mind to mind? The whole object is effected by a process inexplicable in detail, but common as a matter of fact. Like every thing else within and around us, although open to common observation, in its investigation, it transcends the limits of our perception. Nature clothes its organized particles in the agreeable garb of green, and variegates this with colors of innumerable hues; yet beyond the simple conditions of development, we are as ignorant of vegetable life, as the mystery of the self-existent cause of it. The conditions of the growth of vegeta-

tion are prescribed by immutable laws; some situations may be more favorable for the operations of them than others; but there can be no grass, no flower, no herb or tree, where the necessary conditions as air, light, heat and moisture are wanting. So too there are unchangable enactments made by the great Lawgiver in regard to the due development of mind, which must be regarded if we expect to meet with much success in the training of it.

It is evident from what has been said, that more attention must be given to the conditions of the development of mind than to the mind itself; for that unknown in essence has been placed within the human frame in degree and proportion according to the good pleasure of His will, with whom is no variableness nor shadow of turning.

After admitting so strongly the dependance of the human mind upon its original source, the following will not be misunderstood when we assert, the greatest condition of development is to *induce confidence in itself*; the mind must be thrown upon its own communicated inherent powers, or it will ever remain in a state of vassallage. This object should be kept continually in view: but it must be done with the utmost caution; nothing should be undertaken which is beyond the present ability of the powers of the individual to do; by proceeding thus, the way is open for greater exertion and higher effort. If this confidence can be inspired, we realize more vividly the meaning of the word educate. It is to draw out the mind from under a load of superincumbent difficulties. The word is peculiarly descriptive of the condition of the intellect; its power, beauty and glory are in a state of occultation; something must be done before they can appear. The individual is not educated, nor can he lay any just claim to it, until he possesses the power of making an independant use of his intellect, freed from such incumbrances. He may have attended Schools, Colleges and Universities, yet in the real advantage gained, he may be very far behind another, with not one-fourth of his external privileges.

What mind, conscious of its own powers, is capable of effecting, remains still a problem, which every year's progress makes more difficult of solving. The philosopher and astronomer sits with calm contemplation, observing the irregularities of the known planets of our solar system. Relying with confidence in himself, upon the simple principle of cause and effect, he asserts the existence of another planet and determines its passing position in the heavens. Directing his telescope thitherward, he verifies his scientific prediction.

Great Lervier! thy frame shall last
To ages yet unborn:
Thy triumph may but usher in,
Of brighter days the morn.

S. C.

FOR THE GOSPEL MESSENGER.

—
CHURCH ORPHAN HOME.

The undersigned acknowledges the further receipt, for the above object, of the following sums, viz: from an unknown friend, at the Missionary Lecture for June, \$1,25 cents; from Church Orphan Home Society, \$16.

“Having stated, on a previous occasion, the *design* of this Institution, I shall now proceed to mention the *grounds* upon which an attempt is made to establish it. These are briefly—That there is no such Institution existing in the Diocese; and that such an Institution is *absolutely necessary* in order that the Church may *efficiently* discharge *her duty* to the destitute Orphans of her fold.

That it is the *duty* of the Church to *maintain* and *educate* her *destitute Orphans*; I hold to be a truth so *self-evident*, as to require no argument to prove; that the Church *cannot efficiently* discharge this duty without providing those Orphans with a *suitable Home*; a moment's reflection will satisfy every candid mind; and that there is *no such suitable Home* at present in the Diocese, every one knows.

To all objections which may arise in the minds of any in consequence of the existence of an Institution, *in this city*, for Orphans, I reply,—That over that Institution the Church has *no control*; that once placed within its walls, her Orphans are not only beyond *her reach*, but exposed to imminent danger, yea, to the almost inevitable certainty, of imbibing religious sentiments, at utter variance with her faithful teachings; that from the very foundation on which that Institution rests, these things *cannot be avoided*; that being free to all Denominations of Religionists, all Denominations have the right and may claim the privilege of preaching in its Chapel to the assembled Inmates; that not only Baptists, Methodists and Presbyterians—sects, which, however much of the true doctrine they may hold, differ widely from the Church in many important particulars, and have been even exceedingly bitter against her,—but also Unitarians, Universalists, Swedenborgians, Romanists, and even *Jews, if they see fit*, may preach there; and that under such circumstances, the Orphans of the Church there placed, must inevitably, even though *no peculiar doctrine* of any one sect be there promulged, have all distinctions between the Church and the sects around her, obliterated from their minds, and consequently, as they grow up, be prepared as readily to embrace any one of *those sects*, as to hold on to *her* who is “the pillar and ground of the Truth” and “the Mother of us all.”

The Destitute Orphans of the Church are then, I maintain, without, and in need of, a *suitable Home*, in which they shall be under the control of the Church and be trained up in her holy faith and ways. On these grounds, I appeal to the Members of the Church, and ask if they will not consecrate a portion of their substance towards providing them with that Home. From the *Rich* and from the *Poor*, I solicit aid for the accomplishment of this object. From the *Rich* because the *Orphan's God* has blessed them so abundantly with the means of “doing good” to *them*. From the *Poor*; for these two substantial reasons: 1. Because from the *fact* that they *are poor*, the probability is strong, that, in the Providence of God, while providing a Home for the *destitute Orphans of the Church*, they may be providing a Home in which *their own children* may one day find shelter, and protection and a daily supply, as of bodily nourishment, so of that food “which endureth unto everlasting life.” 2. Because, I believe, that the *mite of the Poor*, given in the exercise of a self-denying Faith, is *more precious* in the sight of Him who reigns above than the

richest gifts of those who exercise no such self-denial. I want the *prospering blessing* of our God upon this cause; for I know, that without *it*, we can do nothing. Therefore I want the contributions of those, whose very poverty in this world's goods, *should* and may have taught them to be "*rich in faith*." Give me *these*, and I feel persuaded that "the Father of the Fatherless" *will* smile upon our effort; yea, give me these, and much sooner than I have even dared to *hope*, shall *these Lambs* of the Fold be provided with a *Home*.

THOMAS C. DUPONT,
Minister of St. Stephen's Chapel.

July, 1847.

NOTICES OF NEW PUBLICATIONS.

The True Catholic (a monthly periodical). Baltimore 1847.—The limited size of our hebdomedals prevents that full and extensive discussion of Church principles and polity which seems to be needed. It will, I trust, not be deemed invidious towards your excellent journal, and similar contemporary journals, to commend, as particularly adapted to the promotion of the object mentioned, a monthly periodical, which has now nearly or quite completed its 4th volume, the "*True Catholic*," published in the city of Baltimore, under the sanction of the Bishop of Maryland. This periodical, edited by a distinguished Layman of the monumental city, who has diligently improved a natural taste and talents of an high order for Theological investigation, and is eminently learned in all questions pertaining to the principles and polity of the Church, I regard as singularly calculated to impart, in the popular, suggestive way above alluded to, the sort of knowledge which seems to be needed. I have found it a source of both profit and pleasure, and have derived much and very important information from its perusal. Its selection of topics is particularly happy. They usually relate to matters on which the minds of Churchmen are immediately occupied, and on which there is a general desire to obtain just and accurate information. And they are discussed not only with great ability, and in a way eminently to inform the judgment, but in a tone which, though earnest and decided, is sound and discriminating, and free from all party rancour. The price is within the means of almost every one, and bears no sort of comparison with the value received. I know not how extensive its present circulation may be, but the estimate I have formed of its value, after an acquaintance with it from its start—and it has wonderfully improved on acquaintance—induces me to express the hope that its circulation may be widely extended among the Laity of the Church. This communication is a spontaneous and disinterested tribute to a highly meritorious work, which, with unostentatious pretensions, has won for itself a high rank among periodicals of its kind, and will bear comparison with the best works of its character in this country, and in our fatherland.

G. U.—*Banner of the Cross.*

Selectæ e Patribus, seu Theologiæ Summa, Clericis haud inutile, in usum Juventutis academicæ. Auctore Henrico M. Mason, D.D. Novi-Eboraci: sumptibus Stanford et Swords. 1847. 12mo. pp. vi, 214.—In a former number notice was taken of this book so creditable to the author, and the Church of which he is a minister. But the following from the "True Catholic" will be acceptable, and read with interest, and advantage. "The very title shows that this book is quite out of the common line. A patristical summary of theology is something new in American publication, and on that account alone would demand unusual attention, had it no higher claims. But Dr. Mason's work possesses the very highest claims to consideration. But its plan and the execution are excellent. It cannot fail to exert a lasting and growing influence in the Church. It is no ephemeral production, to be for a month or two in every body's hands, and then sink quietly to oblivion. On the contrary, its circulation will probably at first be very limited, finding its way to the study tables of that portion of the clergy which is diligently providing things new and *old*, that it may become instructed unto the kingdom of heaven, and to the book-shelves of the few others who think it a duty to buy, even if they do not read, a work of meritorious intentions. Slowly, through the medium of our two or three Church schools, where no doubt it will be at once adopted, it will become known and appreciated by the more intelligent of the Laity, and considered, as it deserves to be, as a *κρημα ες ασι* of the Church which has produced it. It will be quoted and used with increasing frequency in another generation, and when the author has rested from his labors, he will be known and gratefully remembered as the compiler of this little manual of sound doctrine, in which the Fathers are enabled to give testimony to the orthodoxy and sufficiency of the formularies of faith and worship of our branch of the Church Catholic.

The plan of the work is to exhibit in extracts from those writings of the fathers in the first five centuries which are extant in Latin, the fundamentals of the Christian faith, such as as they have been received and held in the Church at all times, every where, by all. The arrangement adopted is that of the Thirty-Nine Articles of the Church in England and this country. The writers used are Irenæus, (in the old Latin version,) Tertullian, Minucius Felix, Cyprian, Arnobius, Lactantius, Hilary, Ambrose, Jerome, Rufinus, and Augustine. A brief, but excellent account of them is given in an introductory chapter, entitled "Notitiæ Patrum." A clever compression of St. Austin's Confessions into a little more than twenty pages, mostly in the father's own language, and a selection of twenty psalms in the principal Horatian metres, from Buchanan's Latin metrical version, are appended. They no doubt add to the value of the work as a school book, and so to its enduring usefulness; but our taste (perhaps over nice) dissents from the association of a moderization of the inimitable Confessions of the saint of Hippo, however well done, and of the stilted paraphrase of the holy Psalmist by the very unecclesiastical pen of the learned Scotchman, with such matter as constitutes the bulk of the work.

Dr. Mason's extracts have been admirably well selected, and for the most part adroitly and ably put together. Here and there the bald

Latinity of the old translator of Irenæus and the crabbed terseness of Tertullian, contrast harshly with the smooth facundity of Cyprian, and the elegance of Minucius Felix and Lactantius; but a chequered character of style is unavoidable in a compilation of excerpts arranged in a predetermined order of subjects, and in this case the compiler has well availed himself of his slender range of choice, whenever it was in his power, to preserve concinnity and an even flow of language.

A second edition will be improved by the addition of a table of contents and an index; they are much wanted, the former especially. There are also a few typographical errors, principally in the Preface, that need correction. It might be furnished in a fly leaf of errata with the present edition, if not too late.

On Christian Unity: A Sermon by Samuel Seabury, D.D., late Bishop of Connecticut and Rhode Island.—To this very valuable discourse, public attention has recently been invited by the fact that it is about to be translated into Armenian and widely circulated in the East.

In selecting standard works to be translated for the benefit of the Oriental Christians, next to the Book of Common prayer, our Missionary Bishop at Constantinople, first preferred Nelson on the Fasts and Festivals, and next the work before us. The fact is as honorable to our branch of the Catholic Church, as it is to the illustrious author, our first Bishop. One effect of the translation will be the enduring inquiry for the Sermon in our own land, and we trust a general reading of it. We have room only for these instructive extracts suitable for the times of our country. "The Church is the body of Christ; every Christian is a member of that body, and of course is united to every other member, and to Christ the head. This union is effected and kept up by the operation of the Holy Spirit, who was given to the Church in consequence of Christ's ascension into heaven—"By one Spirit we are all baptized into one body"—"and have all been made to drink into one Spirit." This Spirit being from Christ, and Christ being the head of the Church, it is evident that every Christian receives the Spirit of Christ, by his being a member of his Church. Hence appear the guilt and danger of departing from the unity of the Church. By so doing, we separate ourselves from the body of which Christ is the head, and whose animating principle is the Holy Spirit of God. For if we receive the Spirit, in consequence of our being members of Christ's Church; to preserve his presence with us, we must preserve our union with the Church, through which we first received his heavenly influence." "Christ has but *one* Church; and if we be not in his Church, we are out of it; and, let our religion be ever so right and good in our estimation, it can have no warranted title to those privileges and blessings which are, by divine authority, annexed to the Church of Christ. God may look with pity on the misapprehensions of honest, mistaken people; and we trust, and hope, and believe, he will not bring the errors of the head into judgment against them, where the heart is uncorrupt: Still, Christ has but one Church, and all the contrivances of man cannot make another. If we appoint a government of our own invention; or have mistaken the government described in the New Testament; our calling it the

government of Christ's Church, will not make it so. If we set up a ministry by our own authority, and call *our* ministers Christ's ministers, it will confer no power from him upon them; and the sacraments they shall administer can be only *our* sacraments, and not Christ's. Should they preach, and what they preach be true, they have no commission from Christ, and preach not by his appointment. If we wish to receive the full benefit of the government, ministry, sacraments, and faith, which Christ hath appointed for us, we must have them according to his institution, or we have no right to apply to ourselves the gracious promises he hath made to his Church—that is, we must have them according to his own commission and authority exercised in his Church. The short of the matter is this: In the Church of Christ, we have the government, faith, sacraments, worship, and ministry or priesthood, which are by divine authority: In the use of them, we can assuredly depend on the blessings which God hath annexed to them. To this Church the Holy Spirit is given: As members of it, we receive his heavenly graces and influences, to conduct us to the hope of our calling—eternal life through Jesus the Redeemer. Out of the Church, we are sure of none of things; (because, out of the Church, God hath not promised them;) but we are of *the world*—emphatically, of *this wicked world*, in which we live; which is in opposition to the Church of God; the “friendship of which is enmity with God.” Therefore St. Paul, writing to the Ephesians, says, that before they were converted and brought into the Church, they were “aliens, and strangers from the covenants of promise, having no hope, and without God in the world.” In this Church there may be hypocritical and corrupt members, even as there may be diseased and vitiated members in the natural body; therefore our Saviour compared his Church to a net cast into the sea, which gathers good and bad fishes—to a field in which tares grow with the wheat. When the net is drawn to the shore, the fishes that are wholesome for food are reserved, and the bad ones thrown away; and when the harvest is gathered, the tares are separated from the wheat, and burned; so at the great harvest of the general judgment, the wicked shall be separated from the children of God in his Church, and condemned with the evil world.”

SELECTIONS.

CALVIN AN EPISCOPALIAN BUT FOR ROMAN ARTS.

“After his majesty's coronation, and the death of King Henry VIII., several of the Protestant Clergy wrote to his son King Edward, and to that Honorable Council, whom his wise father had carefully nominated for to instruct and advise that hopeful prince. Amongst whom, Mr. John Calvin was one, as appears by his letters to Abp. Cranmer, yet extant, and printed amongst others of his epistles; in which he offers his service to assist that King in the reformation of the Church of England; but King Edward and his Council refused his proffer.

“The parties instrumental for dissuading of this prince from these overtures of Calvin’s, and the reason why he was not permitted to be one in this assembly, were not known until about the 9th year of his sister Queen Elizabeth’s reign; [i. e. about 1567;] about which time Sir Henry Sidney, sometime Lord Deputy of Ireland, and one of her Majesty’s Honourable Privy Council, having then the liberty to view the papers of State, within her Majesty’s secret closet, happened to find a letter directed to the Bishop’s of Winchester and of Rochester, [i. e. Gardiner and Poynt] dated from Delph, which he [copied] in a manuscript of his own, afterwards in the custody of the most learned Dr. James Usher, late Primate of Armagh, which was after transcribed by Sir James Ware, and is now entered in a manuscript of that knight’s, number xliv., running in this manner following.

“Memorandum taken out of Sir Henry Sidney’s book, called the *Romish Policies*, No. 6, p. 37, in folio, a manuscript with Abp. Usher. [This particularity is a fair specimen of the accuracy of Sir James and his son.]

“Her Royal Highness giving me the freedom to search the affairs of State, ever since her Royal Father’s denying the jurisdiction of the see of Rome, amongst others of this sort I found a letter directed to the Bishops of Winchester and Rochester. Part of the contents, being for my purpose, be these as they were translated out of the Low Dutch.

“Edward, son of Henry, the heretic King of England, by his crafty and politic Council hath absolutely brought in heresy; which, if not by art or other endeavours, speedily overthrown and made infamous, all other foreign heretics will unite with your new heresies, now amongst yourselves, lately planted, *and so have bishops as you have*; and it is the opinion of our learned men, now at Trent, that the schisms in England, by Edward’s Council established, will reclaim all the foreign sects unto their discipline, and thereby be one body united. For Calvin, Bullinger, and others, have wrote unto Edward to offer their services to assist and unite, also to make Edward and his heirs their chief Defender, and *so have Bishops as well as England*. Which, if it come to pass, that heretic bishops be so near and spread abroad, Rome and the Clergy utterly falls. You must therefore make these overtures of theirs, odious to Edward and his Council. Receive *N. S.* and *E. L.* from Rotterdam; their lessons are taught them. Take you their parts, if checked by the other heretics; for these be for rebaptising, and not for infant baptism. Their doctrine is for a future monarchy upon earth, after death: which will please the ordinary kind well, and dash the other, that rageth now amongst you. Reverend Fathers, it is left for you to assist, and to those you know are sure to the mother Church. From *Delph the 4th Ide of May, Anno Christi, 1549.* D. G.

“Her Highness one day discoursing of matters in this kind, I told her of this paper, at the sight whereof she was startled; the letter being among her sister’s papers, which caused her to express these very words; ‘I had rather than a year’s revenue, that my brother

Edward and his Council had seen this letter; nay rather than twice my revenue, I had seen it sooner.' And so caused me to lay it where I found it. The Council, upon her Highness's discourse, concluded that Calvin would have established Episcopacy beyond seas, had he been consulted herein; and that the hindrance of this overture, caused much animosity between Reformers.—*Foxes and Firebrands*, vol. i. Part. ii. pp. 10–13.

Queen Elizabeth's conduct, upon the discovery of this foxy epistle, is important as illustrative of her profound attachment to the Protestant cause. But I have more upon that point, to extract from Mr. Ware's volumes; which will show, that so far was she from being Popishly inclined, she would hardly have come up to the level of modern Puseyism.

EASTERN MISSION.

Extracts from a Private Letter from Bishop Southgate.

Every thing goes on well with us here, and our prospects are bright and cheering. I want means sadly. This is my old trouble, so far as the field itself is concerned. But at home, you seem to be at swords points about this Mission. I shall leave you as much as possible to fight that battle yourselves. It is none of my raising, I am but following the instructions which I have uniformly received, and the compact upon which the Mission was originally based. You will find as clear a justification as I need for my course with reference to the Armenian schism, in the Foreign Committee's instruction to me in 1840. You may find the document in the Spirit of Missions for that year, p. 176. The paragraph numbered 3, is the one I specially refer to. It seems as if made for this very case. There is no doubt what were the principles of this Mission in its foundation, and on what principles the Church has always sustained it. Those are my guides now. My experience convinces me, thus far, that they are the true principles, even upon the low ground of expediency: and for Churchmen they are the only principles. If there is to be any war about them, I think it had better be left to the friends of the Mission at home, who are abundantly able to sustain it while I simply follow them here. I will follow no other; that is my settled purpose. My duty to the Church makes this plain.....

I hear that it is reported that I intend to resign. I have no such intention or thought. I stand at my post. It was never so necessary to be here. I have never had so plain a call to the work as now. The Papists are busy—busier than ever; the dissenters are busy; and if *we* do nothing, to what are the Eastern Churches left? The position of our Church is the very one needed now, and needed peculiarly. It is the position of safety for the Eastern Churches. If we leave them, what is to become of them between these two extremes? I am astonished that our Church is so asleep in this matter. What a

pity—what a thousand pities—that we must quarrel instead of doing our appropriate work—the work of the *Anglican* Church. But quarrelling shows life; and out of discussion will come truth. There is some comfort in that.

I am happy to say that we have the Armenian translation of the Prayer-book half through the press. This is a most important work. It will set us forth as we are. It will distinguish us from Sectarians. It will show an example of a primitive and pure Church. It will *instruct* the Oriental Christians more than any work which we can publish just now. Some talk of our not showing forth the Protestant character of our Church; but if we show it forth as it is in the Prayer-book, which is one of our first desires, I know not what more can be asked. I should be glad to know how we could set it forth more exactly. The translation is published with the sanction of the Armenian patriarch. Does this look like opposing “evangelical” truth?

I have a Treatise on hand, the translation of which I have just received from the translator, which I hope will do some good. But as I hope soon to write about it more particularly, to the Protestant Episcopal Tract Society, and they may probably publish the letter, I will say nothing more about it.

Our Mission is advancing in a very perceptible manner, the Lord be praised, for it is His doing; amidst so much of opposition even in the house of our friends. I have just taken a place for a depository. Our books are becoming so numerous, what with the Prayer-book translation of the Christian Knowledge Society and the gradually increasing publications of the Mission, that a public place of sale is very necessary. I hope to fill it not only with Oriental, but with English works also, the number of English readers constantly increasing here, chiefly through our aid to the Armenian schools. We have now a teacher employed in the schools and have otherwise aided them. They are of great promise and altogether superior to any thing hitherto known among the Armenians. The Patriarch took one by the hand the other day, and said in his warm and earnest way, “God bless you, it is such friends as you, that we want,” He is, I hope, a truly good man, and of a pure sound faith. If I am deceived in him I know not whom I could trust, for I have had more of intercourse with him on religious things than with any other man on earth. As to his being a “persecutor,” I hope to make the truth on that point clear in my letter to the Armenian seceders, which has been interrupted by hindrances beyond my control, chiefly by my nervous affection in the head, which has compelled me to confine myself almost exclusively to official correspondence. The truth in good time: it will come out at last. I was never more calm in a storm than I have been through all this tempest of wrath. I have that to stand by—the simple truth—which would bear me through much more than this. I have no fears—none at all—I shall go straight on, and if the Church sustains us upon the principles which she has herself laid down for our guidance, I shall rejoice in her triumph for the sake of her principles. If she abandons us (I feel something like self-reproach in suggesting even with an “if” that

she may be untrue to herself and her principles, of which I really have no fear) nothing could destroy in me the consolation of having followed her repeated instructions, and of having sustained right against misrepresentation, and truth against error. Fire will not burn this out of me, nor have I any fear of man in this matter. My trust is in the Lord our God, who will make manifest what is concealed, and bring to light the hidden works of darkness. One thing only is necessary—that the friends of this mission, its warm and avowed friends—stand firm. They are numerous enough and strong enough to sustain two such missions as this. Their contributions are necessary, for much depends upon that. They seem to be doing well.—*Church Times*.

POETRY.

STAND BY THE RIGHT.

Stand by the right
With vigor of youth;
Stand by the right,
Do battle for truth;
Though crushed for a time,
It soon shall regain—
Bloom brighter and brighter,
When rising again.

Stand by the right,
Be firm at thy post;
Stand by the right,
And battle the host.
Firmness shall arm thee,
And truth be thy shield;
Then on to the battle,
And conquer the field.

Stand by the right,
Though friends all discard;
Stand by the right,
And win their regard.
For truth shall arise,
Ascendance regain;
As sure will they seek thee,
And love thee again.

Butternuts, March, 1847.

Stand by the right,
Though clouds gather fast;
Stand by the right,
And hope to the last.
For storms soon are o'er—
The sky brighter clears;
And darkness is blackest
E'er daylight appears.

Stand by the right—
Away with all doubt;
Stand by the right,
And truth will come out.
Though darkness surround,
Its light shall arise;
Right onward and upward,
Away to the skies.

Stand by the right—
'Tis worthy of thee;
Stand by the right—
'Tis Heaven's decree.
Th' God of all Justice
The right will proclaim;
And proclaim himself true
For *Truth* is his name.

H.—*Utica G. Messenger.*

HYMN,

To be sung by the children of St. Paul's Parish, Camden, at the visitation of the Right Reverend the Bishop, on Saint Mark's Eve, 1847.

All glory to God, Who hath brought on his way,
Our Bishop and Father, to meet us to-day;
Whose goodness and mercy throughout the long year,
Have watched o'er his footsteps and guided him here.

Beside our own Altar, he standeth once more,
God's blessing and grace, for our souls, to implore;
And we gather round him, in happiest mood,
As lambs seek their Shepherd for nurture and food.

O may we be grateful to Jesus Who sends
Kind pastors and teachers, dear parents and friends,
To guide and instruct us, and teach us the road
Which leads to his blissful and radiant abode.

May God grant our Bishop all joys from above,
And shed o'er his pathway the light of His love:
And oh, at the last day, to us be it given,
To stand with him, near the bright Altar of Heaven.

Banner of the Cross.

RELIGIOUS INTELLIGENCE.

Missionary Lecture at St. Stephen's Chapel.—That for July was by the Rector of St. Thomas' Parish, pointing out the urgency of the claims on Missionary benevolence within our own State, and advocating the meeting them promptly and liberally. The condition of the Missions of the Church, diocesan, domestic and foreign was, as usual, briefly reviewed by the Bishop, in extracts from the correspondence of the Missionaries and other documents. The amount collected was \$12,50 cents—of which, 75 cents was specially designated for Missions in South-Carolina, and of the balance \$8,81½ cts. was applied to Missions in the United States, and \$2,93¾ cts. for Foreign Missions.

Church at Gillisonville.—This village is the seat of justice for the district of Colleton, and therefore more a place of resort than other places which have not the Court-House. For this, and other reasons, we are much gratified to learn that measures have been taken to procure the services of a Minister for the small, but promising to increase, flock there, and also to erect an "humble, cheap modest village Chapel." In this pious, and benevolent, and we must add patriotic enterprise, for it was well said of one in holy writ "he loveth our nation, and hath built us a synagogue"—we trust our friends will be assisted by their brethren in the faith in other places in our Diocese. Any subscriptions for this good work left at this office will be promptly transmitted.

Mississippi.—The 21st Annual Convention of this Diocese was held January 27-28. Present the Provisional Bishop, 14 Presbyters, and 2 Deacons. There are 13 Clergymen, 2 Candidates, and 13 Parishes. An instructive extract from the Bishop's address is on another page—of the School he said "While at Holly Springs, I had the opportunity of examining into the arrangements of St. Thomas' Hall, and was much gratified at the reasonable prospects which that School presents of usefulness to the Diocese. It is under the management of the Rev. Dr. Page, who, aided by an efficient corps of teachers, devotes his time assiduously to the promotion of its interests. I commend it very cordially to the favor and patronage of the members and friends of the Church in this Diocese, in the conviction that it not only affords every requisite facility for the thorough intellectual and religious training of their children, but also furnishes the means for supplying,

in some good degree, theological education to such pious young men in our communion as may be led in the good providence of God to seek orders in the Church. The founders of this institution designed that it should meet our wants in this respect. Its charter secures it to the Church, and it deservedly claims, from every consideration of duty and interest, the fostering care and patronage of the Diocese..... The Committee reported "That the Convention is not competent to elect a Bishop." It was *Resolved*, That a Committee of three be appointed to raise said sum of fifteen hundred dollars, to be paid to the provisional Bishop annually, provided he can devote himself to the discharge of the duties of the Episcopate in this Diocese.

North-Carolina.—The 31st Annual Convention was held May 6th–10th. Present the Bishop, 17 of the Clergy, and several Lay-Delegates. There are 39 Clergymen and 10 Candidates for Orders. From the report of the Missionary Committee, "In recommending for adoption the annexed Scale of Assessment for the Missionary Fund and for the ensuing year, the Committee beg leave to call to remembrance, that by divine appointment, distress is inscribed on the pathway of the Church, while wending onward and upward to her high destination. There is much to perplex,—nothing to justify on her part the sentiments and feelings of hopelessness and dismay. But we should all remember, that her need is the appointed measure of our retrenchment. She must be first served;—afterwards, we ourselves are privileged to eat and drink. Would we rise with her to the life immortal, we must now share largely in her privation. Her officers must first illustrate this appointed discipline; from their example it will flow as living water, and soon pervade the whole body of the Church.".....It was "*Resolved*, That this Convention still continues to sympathise deeply with the Bishop in his anxiety, labors, and sacrifices for the School at Valle Crucis; and that, agreeing with him in the expectation, if it is sustained as it ought to be, of its ultimately becoming a noble and permanent nursery of the Church, they do earnestly commend it to the liberality of the Church.".....In his address the Bishop said, "To meet the pressing wants of our mountain region, he felt himself compelled to do something, at whatever personal risk, that might promise permanent, and in the end, adequate relief; while it should tend to advance the general interests of the Diocese. A Mission family, embracing a Classical and Theological School, was determined upon. It was established mainly by private means, and put by deed of trust into the hands of the Church. It has made encouraging progress. Under a band of self-denying young men, it has in a quiet way realized much to the Church already. It has spread the Gospel with some success over a large district of most moral and religious destitution. It has awakened in the neighborhood a desire for instruction, and called into being a number of efficient Day Schools. It has for two years afforded education without cost to a number of poor youth, and had in successful training from six to eight young men for the Ministry. But it has only commenced its course of usefulness, and to go on it must have your fostering care. In its establishment and progress thus far, your Bishop has drawn

largely, perhaps too largely, upon his private resources. To this, however, he was compelled, and of this he would not be supposed to complain. Under a clear conviction of duty he had entered upon the measure, and by the help of God he was resolved to carry it out. The expenses of the first year, from a variety of unforeseen causes, exceeded the means at his disposal. A change, however, in the family arrangements, has considerably reduced the expenses, and brought them, I think, strictly within the receipts, provided what is due to us be realized. Could the property be now entirely unencumbered, I feel a moral certainty, that the establishment, with the ordinary Missionary allowance, would sustain itself. Two Thousand Dollars, one now and one at the end of a year, would place entirely within its enjoyment the avails of one of the best mountain farms, well stocked and under good improvement, with mills newly constructed, and other adequate buildings,—all of which, except the Missionary house built the last year, have already been described.

“My friend the Bishop of South-Carolina, who has taken a deep interest, from a knowledge of the demand for it, in our Mountain Mission, has encouraged me to hope for some aid to the enterprise from his Diocese. An agent, therefore, after having made due application at home, will be sent to that State.”.....“I had intended to say something in respect to other Diocesan interests, and to the state of the Church generally as interesting ourselves. But as my health will not permit this, I can only enjoin upon my Diocese, special fasting and prayer in reference to our ensuing General Convention.”

Alabama.—The 16th Annual Convention of this Diocese met May 6th–8th. Present, the Bishop; 12 of the Clergy; and 13 Lay-Delegates. There are 17 Presbyters, and 1 Deacon, and 7 Candidates for holy Orders. In their Report, the Committee on the state of the Church remark: “Parochial education—this subject cannot but be of the deepest interest to every parental bosom, as it manifestly is of vital importance to the Church in this Southern region. We would urge it therefore upon Clergy and Laity, to consider, whether the time has not arrived, when the Lord’s House should be built up amongst us, by an instrumentality which begins, as does this, at her very foundation. May not the hope be indulged, that within the current year, some successful effort will be made towards the establishment of a Diocesan Institute for boys?”.....“The Female Seminary, now is in successful operation in this delightful and healthy city. Established under auspices so favorable, in every particular, to the mental and religious improvement of its pupils, it cannot but commend itself to the patronage of those who desire to see the daughters of the Church, becoming as “*polished corners of the Temple*.”.....In his address the Bishop says: “It is my wish and purpose, to establish in the Diocese, a school for boys to be under the control of the Bishop, with the hope and expectation of making such a school a nursery for the Ministry of the Church. We can never expect the Church permanently and extensively to flourish, till we have a supply of Ministers reared up in the midst of us. The attempt however, to establish such a school, will depend upon the degree of interest in its behalf, mani-

fested on the part of the friends and members of the Church in this Diocese. And here I feel constrained to express my deep sense of obligation, for the very kind and liberal proposition that was made to me on the part of some friends in the neighborhood of the Greene Springs. They proposed to purchase these Springs, and to convey them to me in fee simple, with the understanding that I should establish there an Episcopal school, for the education of boys, under my own immediate supervision. This proposition was the more liberal from the fact, that it was tendered by those who were not Episcopalians. And though, from prudential considerations, I was induced to decline the offer, I yet feel called upon to express my thankfulness in this public and formal manner."

Missouri.—The 8th Annual Convention was held May 12th and 13th. Present, the Bishop; 11 of the Clergy; and 7 Lay-Delegates. There are 12 Clergymen, besides the Bishop. The following was passed: "Sec. 3. No Clergyman shall take charge of any Parish in this Diocese, or be a Minister or Assistant Minister in any Parish, without having first obtained the written permission of the Bishop, or in case there be no Bishop, of the Standing Committee of the Diocese. Nor shall any Clergyman having the charge of a Parish, relinquish the same without the written permission of the Bishop, or if there be no Bishop of the Standing Committee.".....In the report of Rev. W. Griswold, we read, "The 'Orphan's Home,' supported by the ladies of the several parishes, but placed by the Bishop under my parochial care, continues to be prosperous. Its course has been "in quietness," its strength "in confidence," and the Divine blessing has evidently rested upon it. The present number of destitute children, supported by it, is *sixteen*—*five* of who have been received within the past year. *Two* entire orphans have been adopted into highly respectable families—one into the family of the Rev. Mr. Giddings. By the zealous efforts, and economical management of its officers and matron, its income annually exceeds its expenditures, while nothing is wanting in the comfort of the inmates. Its success has convinced me, that a similar institution might be sustained by the Church in every city and large town in the country, and I trust the time is not far distant, when the Church, the kind mother of us all, will see the necessity and discharge the duty of providing for her own orphan and destitute children.".....In his address the Bishop said, "We are a feeble band of soldiers, marching under the banner of Christ crucified. The world, opposed to the spirit of Christianity, in every way, is opposing us. The Church of Rome, with her corruptions, is arrayed against us, and multitudes, under the banners of latitudinarian heresy in this age of unbelief and distraction, are struggling to thrust us from our pathway. What, then, are we to do? We trust in God—we walk by faith, and not by sight. If we believe in one Catholic and Apostolic Church—if we believe that it is our comfort to rest in the bosom of that Church, then must we feel that the promises of God are with us. What, though masses assail us? We know that they that are with us, are more than they that are against us. What, though at times, our feeble band seems well nigh prostrate before the storm—we know that

God shall help us, and that right early. His promise is with his Holy Church. He will be with her to the end of the world. We may die in the struggle of our day, but the Church of the Redeemer shall live forever. Let us, then, remember, that we walk in the old and well-beaten paths—not turning to the right hand or to the left—let us hold fast to that which is primitive and pure—let us rest upon the old teaching, “*quod semper, quod ubique, quod ab omnibus*”—teaching embodied continually in the voice of the multitudes, who, worshipping with us, respond to the faith of Christ as it was in the beginning, is now, and ever shall be world without end! Let us in practice look to the example of our Lord and Saviour. “Jesus said unto him, if any man will come after me, let him deny himself, and take up his cross and follow me.” With primitive truth and holy practice, who shall harm us?”

Delaware.—The 57th Annual Convention of this Diocese was held May 26th and 27th. Present, the Bishop; 5 of the Clergy, and 20 Lay-Delegates. There are 11 Presbyters and 1 Deacon. In his Address, the Bishop said “The Church here (at Newark) gives evidence of gradual advance, and the Seminary of Mr. Franklin, I am pleased to learn, is encouraged with a measure of that success which it so well deserves. Of the good religious influence exercised within its walls, the interesting service on that occasion gave the best proof. It is greatly to be desired, for the general welfare of the Church in this Diocese, that such institutions of Christian Education should be adequately sustained, and it is often surprising and painful to witness the indifference of parents of our communion to the importance of securing for their children the advantage of schools, combining with literary instruction, nurture in those religious principles which we believe to be most conformable to the word of God.”

Michigan.—The 13th Annual Convention of this Diocese met June 2d and 3d. Present, the Bishop; 15 of the Clergy, and 26 Lay-Delegates. There are 28 Presbyters and 5 Deacons. It was *Resolved*, that the Members of the Standing Committee be appointed a Committee to inquire into the expediency of establishing within this Diocese, an institution for academical, collegiate, and theological learning; and if in their judgment it should seem desirable that such an institution should be established, that they advertise in all the papers in the Diocese, at their discretion, in which it can be done free of expense, that offers will be received of donations of lands on which to locate the same; also of donations of other property; that said Committee report at the next Convention, a plan of an institution of the kind herein contemplated, and that the Bishop of the Diocese be *ex officio* Chairman of said Committee.” In his address the Bishop says, “It has been to me a continued source of pleasure that nothing has disturbed the peace and harmony of the Diocese, although we have been visited almost daily with pamphlets from different Dioceses, containing supposed grievances, and well calculated to shake the confidence of our people in the institutions of the Church, and excite party organization. Such things have tended to bring reproach upon the

cause of Christ, and would perhaps under ordinary circumstances have had a tendency to do much mischief among us. But happily for us, there is but one feeling in reference to these things. They have been considered as the private grievances of individuals, for which a remedy is to be found at home in their own respective Dioceses, and oftentimes as the evidence of a desire to gain notoriety at the expense of the peace and comfort of the Church of Christ. On this account they have done no harm, excepting to those who have spread their grievances before the Church. I believe the members of my Diocese have always looked to the Church in her collective capacity, as fully competent to correct any errors of doctrine which may have prevailed, and have been unwilling to trust to any power assumed by individuals either to teach them what is truth, or to correct the supposed delinquencies of their brethren. Hence we have been undisturbed, and I believe I can say with safety, that there is but one mind among us in striving for the faith of the Gospel."....."I preached at Griswold, our Indian missionary station. The Missionary has been in feeble health for the past year, but with few exceptions, has been able to attend to his duties. The Indians appeared to be happy and contented, and listened with much attention to the remarks I made to them connected with their present and future welfare. It was indeed good to listen to these reclaimed children, chanting the praises of God in their own language. I had procured for them an organ, and it is seldom I have ever witnessed the services conducted with more solemnity."....."In all my labors, I have been supported and cheered by the unceasing kindness of the Clergy and Laity of my Diocese. The former have been always ready to relieve me when called upon, and have never given me one hour's uneasiness either by remissness in the performance of their duties, or by any opposition in carrying out the requisitions of the Church. Indeed, their wishes have always preceded my own, and under such circumstances the severest trial has become a pleasure. We have known nothing about the agitations that have disturbed other portions of the Church. Peace has dwelt among us, and God has blessed our united efforts to extend and build up the Kingdom of His dear Son. The Laity have also cheerfully held up my hands, and have on all occasions united with us in carrying out the duties connected with our offices. They have had no suspicions of false doctrines, or of secret attempts to lead them away from the simplicity of the truth, but have yielded a ready and willing mind to the teachings of the ministers of Christ."

Bishop White Prayer-book Society.—We always welcome the reports of this excellent and useful Society. From the 14th we learn that it has distributed in the year, 6366 copies of the best of non-inspired books—200 in South-Carolina which Diocese contributed to its funds \$55. We extract these instructive remarks: "The self-denying missionary, willing as he is to bear all hardship for the cause of Christ, cannot accompany the thousand barques which are constantly leaving our ports; but the Prayer-book can, and many touching narratives are recorded, and many more might doubtless be added, of scenes witnessed in the forcastle, where the rude group have

gathered to sing the praises of Him who ruleth the stormy winds and waves by his word and to join in the prayer provided for such as "go down to the sea in ships, occupy their business in the great waters." The Prayer-book goes with the Missionary to the coast of Africa, and it lives and speaks there, long after the pestilent fevers of that pestilent shore, have laid the ministering servant of Christ in the grave, or driven him away to seek for health in another clime. The Prayer-book goes to the deep recesses of our own forests, and lives and utters its voice of instruction in many a log hut, seldom reached by the foot of the Missionary. Narratives to this effect—tales of churches thus reared, and sustained for years in the wilderness, are also familiar, and doubtless might be greatly multiplied." "Manifold and often malignant as are the prejudices which prevail in regard to our Church, not a few we may confidently say have been increased, if not occasioned by the false aspect under which she has been presented by those who pretended to represent her features. But the Prayer-book sets the Church before the world as she is in herself and ought to be in her children, and in so doing does much (more indeed than we are wont to imagine) to disarm hostility and secure allegiance. Here again she aids the Missionary and helps him to accomplish a work which otherwise he could hardly perform." "If I were to pitch upon the human composition which it was most profitable for a spirit to hear and be exercised with, I would say the public service for the Church of England was that composition."

Mission at Constantinople.—From the Church Witness (Boston), we quote: "Notwithstanding all the assaults of its open enemies, and the mistrust of its timid friends, my confidence in the wisdom of the principles on which our eastern missions were commenced, as set forth in the letter of instructions from Bishop Griswold, remains unshaken; nor have I, for one moment, allowed myself to doubt the evangelical zeal and holy discretion of those whom the Church has entrusted with its management."

"CONSTANTINOPLE, Feb. 13, 1847.

My Dear Brother:—We are going on quietly. The Prayer-book in Armenian is about half through the press. Baron A—— has just finished his first draught of a translation in Armenian of the treatise on the Anglican Church, and he with brother Miles is now revising it for copying. We propose to publish it as soon as the Prayer-book is out. This last is our *opus* now, and is anxiously looked for by many Armenians. The patriarch authorizes the publication. I intend to lay the Church Treatise before him, as soon as it is copied. He will wish, I think, the publication of it. Miss W. has two pupils who are going on well. She might have any number if we could afford to board them. I have been much urged on this point, by respectable Armenians, and should be glad to do more, especially in training female teachers. But we must wait the ability. Let us not despise the day of small things. One such teacher, as S. promises to be, is a great addition to the Armenian nation. There is not one such now. I have helped the Armenian schools, according to our ability, and have the satisfaction of seeing them going on well. They have lately, with the

patriarch and others, given me their thanks for this assistance to the schools.

Kas Michael reached Mossoul safely. He writes me that he is about taking a house there. He has been well received and visited by all his old friends. He says that at Telkef he was offered the head-priestship, (rectorship) of the Church, if he would return to them; but he adds, having put my hand to the plough, I shall not turn back. He says that his prospects are good. The Nestorian patriarch, who is still at Mossoul, has requested him to take charge of three villages of Nestorians not far from that city, which he will probably do. He is to have them, as I understand it, under his special care, to be in fact their chief pastor, to arrange their schools, and take the whole charge of their religious instruction, by means of teachers prepared and appointed by himself—himself spending a portion of his time there. The consul R. helps him cordially, and has expressed much pleasure at his coming. He (the consul) proposes to translate, himself, books from English for instruction. I think the prospect of a delightful mission there every way promising. Bishop Behnaw has written me a friendly letter of congratulation, &c. Bishop Tacoob has just left for Mardin, to settle by conference with his Church some plan and united effort for his proposed Seminary and Church here. He is indefatigable. We have, by means of a special donation from America, enabled him to issue his edition of the psalms.

Every thing looks bright in our work here, and I hope we are advancing surely, tho' slowly. I have had some pleasant intercourse with the Greek patriarch since you left. A gentleman from South-Carolina, has arrived and entered the Sultan's service for the purpose of forming a model-farm and agricultural school, near San Stephano. He is very anxious for us to establish a Seminary in this vicinity, and offers \$300 as his first contribution. I am thinking seriously of it. We want an establishment of our own houses, Church, &c., our own property. It will be, I think, an advantage, to be a little out of the city. Our prospects are good, but I want means. The Lord will help us, I have no doubt, to do all his pleasure in our work. I was never more encouraged. What a pity it is that the Church at home does not see more clearly the peculiar necessity for such a work as lies here! What a pity that there are any among us who, instead of putting their hands to the plough, are looking back to see what those hostile to us say of us! For myself, I feel little anxiety for these things. I shall go straight on. I have no doubt the Church will ultimately do her duty. There are many noble minds and hearts that are doing it now. I have been much afflicted the last four months with a nervous affection of the head—the same that I had last summer. It has compelled me to be very abstemious in the use of the pen, and I am now writing this with some difficulty. It has cost me too something of self-denial in compelling me seemingly to neglect most of my correspondents, and in preventing me from reporting about our work here, both by the circulars and otherwise. But I hope to get better as the season changes. We have had unusually good congregations the last four months. I have been able to do my duty regularly. Indeed it is nothing but writing or hard study which affects my head

much. Otherwise I am in perfect health; and though sometimes cast down by the state of things at home, am here in my field and my work, happy and joyful. Sometimes I am tried by the want of means to do some great good that seems beckoning to me, but we are, through God's blessing, doing a great deal for our means.

Believe me, my dear brother, Yours, ever sincerely,

HORATIO SOUTHGATE.

The Cross.—A wooden cross is of itself a very harmless thing, nor could we ever discover an objection to such a symbol being placed on the spire of a Church. Our Puritan ancestors entertained a cordial dislike to the use of the cross in any way. This aversion arose no doubt from the practice of the Catholics in this matter; the cross being used by them in such a manner as almost to exclude the idea of the crucifixion. Perhaps it might be beneficial to the cause of pure religion, where the whole Protestant Church to adopt the plan of placing a cross on the spires of their houses of public worship. At any rate no harm could result from such a course; and Catholics might be induced to think less of the *figure* of the cross, if Protestants as a body would adopt it.—*Baptist paper*.

“Among gentlemen it is understood that a correspondence can only be published by the consent of both parties.”—*Church Times*.

ACKNOWLEDGMENTS.

The following amounts have been received for Domestic Missions, during the month of July.

| | | |
|--|-------|---------|
| From St. Philip's Church, for Bishop Kemper's Mission, | - - - | \$34 00 |
| “ “ “ Bishop Freeman's Mission, | - - - | 50 00 |
| “ “ “ Mission to Jews, | - - - | 2 69 |
| “ a Lady for Nashotah, | - - - | 5 00 |
| | | <hr/> |
| | | \$91 69 |

J. K. SASS,
Receiving Agent, Diocese of S. C.

THE P. E. SOCIETY FOR THE ADVANCEMENT OF CHRISTIANITY IN S. C.

The Treasurer reports—a donation of \$50 from Mrs. H. Marion to constitute her a member for Life.

CALENDAR FOR AUGUST, 1847.

- | | |
|------------------------------------|--------------------------------------|
| 1. Ninth Sunday after Trinity. | 22. Twelfth Sunday after Trinity. |
| 8. Tenth Sunday after Trinity. | 24. St. Bartholomew, the Apostle. |
| 15. Eleventh Sunday after Trinity. | 29. Thirteenth Sunday after Trinity. |

ERRATA.

Page 110, line 17 from top, insert “not” so as to read, and not to cultivate.

Page 120, line 9, from end, for “now” read not.

Page 152, line 25 from bottom, for “Colleton” read Beaufort.

SCHOOL FOR THE DIOCESE OF SOUTH-CAROLINA.

This School is under the charge of the Rev. P. TELLER BABBIT, at that very eligible and healthy situation, known as the Parsonage of St. Philip's, Wentworth, corner of Glebe street. A large front yard is attached to the building, and used as a play ground.

This School combines with the opportunities of acquiring a thorough English and Classical Education, the advantages of a full course of religious instruction; and a kind and paternal though firm discipline.

It has now been nearly two years under the present Principal (who is aided by two assistants) and the Committee think it can be confidently recommended to the continued patronage of the public, as preparing pupils thoroughly for entering College, or for mercantile business.

The Principal is also prepared to receive a few additional boarders into his family.

Committee.

RT. REV BISHOP GADSDEN,
REV. C. HANCKEL, D. D.
REV. P. TRAPPIER.

REV. C. WALLACE,
REV. P. T. KEITH,
DR. I. M. CAMPBELL,

C. G. MEMMINGER, Esq.,
E. R. LAURENS, Esq.,
J. K. SASS, Esq.,

November 1.

NEW S. SCHOOL LIBRARY BOOKS JUST RECEIVED.

THE OLD MAN'S HOME, By the Rev. Wm. Adams, M. A., author of the "Shadow of the Cross" &c. with engravings from Original Designs, by Weir. Bound, 50 cents; in paper covers, 25 cents.

The Protestant Episcopal Sunday School Library 100 Volumes 18 mo. half muslin; reduced to poor Schools, \$10.

The Children's Magazine bound, in 35 Vols. at 20 cts. each.

Sunday School Psalms and Hymns and Liturgy in one.

A further supply of

The Shadow of the Cross; The Distant Hills; The Dark River; The Castle on the Rock; The Fall of Croesus; Luke Sharp; Gottfried, or the Island Hermitage; The Castle of Falkenbourg; Prasca Loupouloff; History of Charles Jones; Thomas Kenmier; Cripple of the Rail Road, &c.

From Robinson.

The Church of England Vindicated, by Dr. Hook.

Essays to prove the Validity of the Anglian Ordinations; by a Layman.

Christian Morals, by Rev. Wm. Sewall, M. A.

The Dead in Christ, by Rev. J. W. McCullough.

The Book of Ratram, the Priest and Monk of Corbey.

Discourses on Romanism and Dissent, by Wm. Dodsworth, A. M.

A Manual of Church Principles, by W. D. Wilson, A. M.

A Treatise on the use and import of the Eucharistic Symbols, by Alexander Knox, Esq.

A Vindication of the Church of England, by Bishop Bull.

Eight Letters to N. Wiseman, D. D., on the Errors of Romanism, by the Rev. Wm. Palmer.

The Order of Jesuits, its Constitution and Principles.

From Stanford & Swords.

Brownell's Commentary, new and cheap edition, royal, 8 vo.

McIlvaine's Reason against Consecrating a Church with an Altar instead of a Communion Table.

Melvill's Sermons, 2d series, cheap edition, 8 vo.

Infant Baptism, tested by Scripture and History; or the Infant's claim to Church-membership defended and established on testimony Scriptural and Historical. By Wm. Hodges, A. M., Rector of Burton Parish, Williamsburg, Va.

For sale by

A. E. MILLER.

Receiving Agents for this Diocese.

THE BISHOP OF THE DIOCESE for Missions, within the State, commonly called *Diocesan Missions*.

JACOB K. SASS, Teller of the Bank of Charleston for Missions within the United States, under the direction of the "Domestic and Foreign Missionary Society of the Pro. Episcopal Church," commonly called Domestic Missions. All monies sent by mail must be directed to him at the Bank of Charleston, where he is always to be found during business hours.

HENRY TRESCOT, Esq., Cashier of the State Bank, for Missions without the United States. under the direction of the Society above named, commonly called *Foreign Missions*.

EDWARD BLAKE, Esq. Teller of the Bank of South-Carolina, is Agent for receiving any contributions to Bishop Chase's Institution, *Jubilee College*.

Dr. I. M. CAMPBELL, is Treasurer of the Fund for establishing and endowing one or more Episcopal Schools, in the Diocese of South-Carolina, and will receive such sums as may be offered for that purpose.

Receipts for the Gospel Messenger for the following years :

| 1846. | 1847. |
|----------------------------|-----------------------------|
| Amount brought forward for | Amount brought forward for |
| Vol. XXIII. \$420 50 | Vol. XXIV. \$102 00 |
| | Mrs. Joseph Manigault, 3 00 |
| | Miss Sarah Rutledge, 3 00 |
| | Mrs. Sarah Dehon, 3 00 |
| | Mr. R. P. Johnson, 3 00 |
| | Miss M. E. Simmons, 3 00 |
| | Col. James Gadsden, 3 00 |
| | Miss E. O'Driscot, 3 00 |
| | B. D. Heriot, Esq., 3 00 |
| | <hr/> |
| | \$126 00 |

☞ Those persons who are indebted for "*the Gospel Messenger*" will please make payment, either personally or by mail, as it is absolutely necessary to avoid the expense of paying a collector.

Those also, who receive "*the Spirit of Missions*" from A. E. Miller, are required to pay for the same as soon as possible.

NEW BOOKS.

REV. MR. TRAPNELL'S TRIAL.

A few copies of the Trial of the Rev. Joseph Trapnell, jr., before the Standing Committee of the Diocese of Maryland—Sitting as an Ecclesiastical Court, in St. Andrew's Church, Baltimore, on the 23d Feb. 1847. Price 50 cents.

ALSO.

The Commonitory of St. Vincent of Lerius; a new translation. Price 50 cts.
Bound Volumes of the "True Catholic."

Just Received from New-York.

The History of Trinity Church, embracing a period of 150 years, illustrated with 8 engravings of the Churches—with an Appendix containing a Report in full of the Building Committee of the present Church, &c., 1 Vol. 8 vo. Price \$2.

The Remains of the Rev. Wm. Jackson, late Rector of St. Paul's Church, Louisville, Kentucky. Price \$1,75 cents.

Memoirs of Mrs Elizabeth Fry; by Rev. T. Timpson. Price, 75 cents.

Scriptural Illustrations. Price 31 cents.

Selectæ E Patribus. Price 75 cents.

The Churchman's Reasons for his Faith and Practice, with an Appendix on the Doctrine of Development. By Rev. N. S. Richardson. Price 75 cents.

Reasons why I am not a Papist, or the Churchman armed against the novelties, usurpations and corruptions of the Church of Rome. By Rev. N. S. Richardson; pamphlet 12½ cents.

Conversations on the Parables of the New Testament; for the use of children; by the Rt. Hon. Lord Stanley. Price 37½ cents.

Puritanism, not Genuine Protestantism; being a review of "the Puritans and their principles by Ed. Hall" by the Rev. A. B. Chapin, M. A.—Price 62½ cents.

Melvill's Sermons complete, 2 Vols. \$3,50 cents.

do. on public occasions, separate, \$1.

ALSO.

The Church Lessons, by Rev. A. Fowler. Price 75 cents.

39 Articles of the Church, with notes by the same. Price 50 cents.

For sale by

A. E. MILLER.

Published and for sale by A. E. Miller, No. 4 Broad-st.,

"*The New Week's Preparation for a worthy receiving of the Lord's Supper, recommended to the devout members of the Protestant Episcopal Church, in the United States of America, consisting of Meditations and Prayers, for Morning and Evening of every Day in the Week, with Forms of Examination and Confession: and a Companion for the Altar, directing the Communicant in his Behaviour and Devotion at the Lord's Table; with Instructions how to live well; and a Form of Daily Self-examination.*" ☞ Price 62½ cents.

☞ To Booksellers and others, the usual discount will be made.